

R. Smith
An Alarum:

6.

To the last warning peece to
LONDON

By way of *A N S W E R*:

Discovering

The danger of Sectaries suffered:
and the necessity of Order, and
Vniformity to bee Established.

Wherein

The Presbyterian way of Government, and the
Independant Liberty, is compared.

Levit. 9.14. *Vlt.* Ye shall have one Ordinance, both for the stran-
ger, and for him that is borne in the Land.

Col. 2.5. For though I be absent in the flesh; yet am I with you in
the Spirit, Joying and beholding your order, and the stedfast-
nesse of your faith in Christ.

Heb. 10. 25. Not forsaking the assembling of our selves together,
as the manner of some is, but exhorting one another, and so
much the more, as ye see the day approaching.

may 30th . LONDON. *1646.*
Printed for L. Chapman.

the Atlantic
To the late warning press to
LONDON

By way of a ...
Dedicated
The danger of ...
and the necessity of ...
Verifying the ...

The President ...
Independent ...
The ...

...
...
...
...
...

Printed for L. Chapman
1844



An Alarme

To the last warning peece to
L O N D O N :

By way of answer.



Printed Pamphlet that passed without Licence or name, *Intituled the last warning peece to all the inhabitants of London*; was some few dayes since brought to my hand, which I examining found to be full of malevolency, and sedition, which the Author cunningly obscureth in himselfe, by subtile sophistry, to ludifie well meaning people; like a Wolfe in

sheeps clothing, He appeares to be no Covenanter, else a Covenant breaker; and by Scripture example lyable to confiscation of goods, or death, *2 Chron. 15. 13. Ezra 7. 26. Amos 1. 9.* Hee at first salutes with insinuating flattery, like the Devill to Eve, *Gen. 3.* These are his words, *Well meaning people (such as you are) are ever most lyable to be deceived, because you trust those that give you good words, &c.* you see how Serpent-like he comes, telling them they trust in good words, and are lyable to bee deceived

ceived, when himselfe meanes to deceive them, like a canting Fortune teller, that tells you you are neer an ill turne : When he is picking your pocket : and farther to exercise his Sophistry, and please his seditious humour, hee would perswade the people that they are possessed with two unreasonable humors ; The first for maintenance of a Kingly government ; The second for Ecclesiasticall Government, he inveieth against all Government, to make an open way to sensuall, and licentious liberty, and so goes on with Sophitticall, and seditious expressions : full of bitterness and scandall, against the Presbyterian Government, endeavouring to kindle a fire of contention between the two Kingdomes, and to divide both the Parliament and City : I shall give you his owne words in order, with some answer thereunto, to discover his seditious intention, and to satisfie the weake, by reason, and texts of Scripture : I begin with the first.

You have an unreasonable humour in you for the maintenance of Kingly Government, and he that will nourish this humour in you, though he cannot shew you any good act that ever any King did voluntarily for good of the people ! though your selves if you will examine stories, or your owne experience, may produce thousands of oppressions, murders, and other tyrannies, though no condition of mankinde ever did so many, so intolerable mischiefs, though it cannot be said to what use they serve, or that there is any use of them, except to debauch and vex the people, &c.

This is an Anabaptistickall tenent, contrary to Scripture, which warranteth the Government of Common-weales by Kings, and the lawfulnessse of the Kingly Office : I say not that Kings are *Jure Divino*, but the Office of a King is lawfull, usefull, and warrantable by the Ordinance of God : *By me Kings Reigne, and Princes decree justice, Prov. 8. 15. Kings are called nursing fathers, Esay 49. 23. They beare the Image of God as the supream Magistrate, and are stiled by his name : I have said ye are Gods, Psalm. 82. 6. John 10. 34 35. we are commanded to feare God and the King, Prov. 24. 21. and to feare God and honour the King, 1 Pet. 2. 17. That Kings have done good, and voluntary Acts of good for the people is cleare : Example in David, Asa, Jehoiadab, Amaziah, Hezekiah, Josiah, Jehoshaphat, &c. also in those*

those Heathen Kings *Ahashuerus*, and *Artaxerxes*, *Darius*, &c. besides if we examine other stories, we shall finde other examples, and in our owne Chronicles, we shall Read that Kings have done voluntary Acts of good for their people; as they have bin moved thereunto by the providence of God.

On the other side we know it is true, that many Kings have bin oppressors, as *Solomon* and *Rehobaham*, of whom one was by God rejected from being King, the other forsaken by his people; many have bin murderers, and Tyrants, as *Manasses*, and *Hazaell*, *Antiochus*, *Nero*, *Charles of France*, and others of that name, and in *England* we have had some so bad, that by the just Lawes of the Kingdome, they have bin deposed, example in *Edward the Second* and *Richard the Second*, as our Chronicles tells us.

It pleaseth God oftentimes to punish a wicked people by the wickednesse of a King, therefore God is said to give a King in his anger, and take him away in his wrath: But the use of Kings is to be protection and safety to the people, and for that cause the people first made Kings to go in and out before them.

Meerely worldly Covetous wretches, Fraudulent over-reaching verlers, Patentees, brawling projectors, are your only Councillors, and put into Offices of trust, and lead you whither they please! cause you to hate and abhorre those that would purge this humour out of you, and shew you a more just and rationall way of Government then that of Kings, &c.

We make not worldly covetuous fraudulent men our counsellours; nor put them into Office of trust but men fearing God, men of justice, wisdom, and honour, wee know that some that have bin projectors, Patentees and are covetous over reaching men, that are now sectaries, are made Counsellors (but not by us) and are put into chiefe places of command, (but not by us) we see it, but cannot helpe it, the whole Kingdome observes the course of Sectaries, they are wiser in their generation then the Children of light, and these lead us whither we would not goe, like a second captivity! Simple people are seduced by them, good men are hated for goodnesse, and order sake, which is repugnant to their Malignant humour. These are those that are *selfe-willed*, *that despise government* (as the Apostle foretold,) and are not afraid

frail to speake evill of dignities, 2 Pet. 2. 10. these promise liberty to others, while themselves are the servants to corruption; and that is the greatest bondage; the Apostle Jude describes them, to be such as turne the grace of God into lasciviousnesse, Jude 4. *Murmurers Walkers after their owne lusts speaking swelling words, &c.* He saith these are they that seperate themselves, sensuall! having not the Spirit! verse. 19. we know the fruit of the Spirit is love, Joy, peace, long-suffering, meekenesse, &c. Gal. 5. 22.

Others are troubled with an other unreasonable humour concerning Ecclesiasticall government, they are undone, ruined to us in pieces with rents and divisions, if all the people may not be compelled to worship God as they doe, or in one uniforme way by the State established &c.

We know where there is not Order, there is confusion, and where there is disagreement in discipline, there is want of love, devine precept Commands us to be all of one mind & love as Brethren, 1 Pet. 3. 8. againe let all things be done in order, and decency, 1 Cor. 14. 40. The Apostle sharply reprov'd disorder in the believing Corinth! 1 Cor. 11. 33. 34. And he left Titus at Crete to set order in the Churches; and to ordain Elders [to execute that order] in every City, Titus 1. 5. consider in nature; is there any disorder or disunion in the Members of one body? they are many members, but all make but one perfect body! 1 Cor. 12. 20. and God hath so appointed it, that there should be no schisme in body, Verse 25. much more should the Members of the spirituall body be one, that there should be no schisme in the Church; Christ is the head of the Church, every Christian is a Member, the Church the body, the head hath not many bodyes, but the body hath many Members, and by many Members, the body is made perfect.

God hath appointed order to, and in all things; among Angelis, & men, yea to all creatures, by order of things, the universe is continued, by order among men, Kingdoms, Cities, and societies are maintained, God hath commanded order in every house And hath he left his owne house without order? The Church of God is called a house; that thou maist know how to behave thy selfe in the house of God, which is the Church of the living God; 1 Tim. 3. 15. nor is Christ lesse faithfull then Moses who was faithfull

full in all his house as a servant ; in appointing order : But Christ is a sonne over his house, whose house we are, Heb. 3. 5. Therefore the Apostle calls the Members *living stones, that build up that spirituall house :* but there is no building without order : every stone must be hewed by the workman, it must passe the hammer to be fashioned : it hath a fashion of it selfe, as a stone, but to make such a building, it must be fashioned to another fashion according to order, else there will be confusion, but God is not the God of confusion, but of peace, in all the Churches of the Saints : Else how shall we be all of one minde, and how shall Schismes and Heresies be prevented ? if men be not compelled to worship God in one way, where is order ? if a liberty be given to every man as his erring conscience shall guide him, what errour, or heresie, or blasphemy is there in the world or that hell can invent, that will not bee preached in Conventicles to seduce the people ? Therefore although none can be compelled to be holy (for holinesse is only wrought by the Spirit of God) yet all ought to be compelled to lawful and holy uniformity in publik worship, for time place, and manner : and to bee punished for neglects, except necessary constrained, and for this cause is the sword put into the hand of the Magistrate, *who is the father of our flesh :* and is to punish all the evill works of the flesh in us ! *Idolaters, hatred, strife, varience, emulation, sedition, heresie, &c.* these are all works of the flesh : which if the Magistrate doe not punish, but tolerate ; he sinneth against God, and doth Gods work negligently.

The Word of God aloweth every one to bee fully perswaded in his own mind, and declareth that to be sinfull that is done otherwise, &c.

This Caveler hath learned some of the devills Sophistry to mis apply Scripture : for so the devill did to Christ, *Matth. 4. 6.* That which the Apostle intends one way, this Caveler would interpret an other, to serve his own end : The Apostle, *Rom. 14. 5.* speaking of the observation of *Jewish dayes and feasts, &c.* which some weake in knowledge (not knowing their liberty) thought they were still bound to observe, therefore that they might neither do the one nor the other, doubtingly, he exhorts every one to get assurance, and to be fully perswaded in his owne mind, what was duty ! according to that in *Rom. 4. 21.* not that they must (because they are not fully perswaded) use their owne liberty, at large, to doe

do as they list: for it is sin to refuse, as well as to do, if not of faith: for a man either to doe or refuse to do a thing doubtingly is sin, every man ought to look to God in every action, and to please God in doing, or not doing: therefore men must not live according to there sense, bee of what Religion they will, worship God in their owne way, bee a rule to themselves: but according to God, to his will, and in his way, and to make the word of God, and the lawfull command of the Magistrate, his Rule: He that seekes to live to his owne will, and allowes such a liberty as to Sectaries, shall neither please God, nor advantage the publicke.

These Clergie men that animate you herein are such as complied with the Tyrannie and suffocation of Episcopall Prelates, and now ayme to establish the like Tyranny in the hands of Presbyterian Prelates, &c.

Marke how the envious Pamphleter, doth calumniate those holymen, which were chiefe, and standing Pillars in the Church of England, in the time of the Churches affliction, and oppression under the tyanny of Episcopacie, when those men (whom he and those of singular opinions doe now asperse, because they stand for the Presbyterian Government,) supported Gods people by their prayers, presents, and preaching, and suffered in their persons, and estates: willingly, and cheerefully for the liberty of the Gospell; At which time many others (that now accuse them) for feare fled from us, and hid themselves in corners, or unnaturally left their mother that beare them: and went into other Countries, for their owne safety; now the chiefe Champions for Sectaries: and by them cryed up as the only men for holinesse: These though they ranne from the battle, many of them returned to the spoyle, and wear the Lawrell as others; when they went from us they past hard censures on us, and deemed us as the people of *Sodom*, themselves as so many lots taken out from among us, And since their returne, they have disturbed our peace, hindered the blessing of Reformation, by unnaturall and unchristian divisions; as if like *Jonah* they were angry, that God hath spared us: I speake and write this with grieve of heart and wish it were not too true: I am sure some of them have, like *Samaritan* adveriaries, hindred the building of the Temple: and with

with like pretences! though I hope not with the same intentions; but my hope and confidence is that God will bring good out of it: both to us, and them; and by these contests bring out reall truthes, or put us into such a way (not yet spoken of, as shall be acceptable to God and content to us, and them, if wee would begge humble hearts, and seek verity rather then victory, which yet we doubt not; t'is pride that is the cause of our contention.

Nothing tendeth more to the dissolving of that Army that under God hath bin your preservation, or can so miserably scare you into rents and divisions, leaving you all naked disunited prey, to those that of purpose have begotten, and nourished these destructive humours in you, &c.

You see where charity is wanting, Envy abounds, and breakes out into sedition, he is not contented to cast divisions in Families and Citties, but into the Army of peace, where I dare say he hath few friends (for sectaries seldome do any act of publike good) I know there are in the Army Independants as well as Presbyterians [not Sectaries] Godly and gallant men, which together make an Army like the host of Israell, when *Jehova* went in and out before them, God hath done great things for them, and for us by them. But sectaries like the evill Spies bring false reports to cause murmuring in the Campe, let those that sow sedition reape the fruit of it, as God shall recompence it unto them according to their humour, &c.

Either of these two unreasonable humours [of Kingly authority, or Presbyterian Government] are enough to undo you, and to perplex, if not frustrate all the labour of the Parliament to preserve you: and is likely to bring a new confusion upon the Commonwealth, &c.

I told you the Pamphileter was either no Covenanter or a Covenant Breaker, observe how hee perswades the people to practise against Covenant, that instead of a blessing hee might procure a curse upon them: his Councell is like *Baalams* to *Balak*, or like *Iobes* wives (in his misery) curse God and die; he would expunge that clause of Covenant for preserving the honour of the King, &c. And that for Reformation, according to any rule, either

B. *But I gaine no Gods*

Gods word or reformed Churches : nothing but liberty, like beasts, without Law or Government : This is indeed the way to frustrate all the care and labour of the Parliament to preserve us, and to bring upon our selves, confusion and swifter destruction : When the Saxons had conquered England they divided it, and made it into seven Kingdomes, differences of Government quickly cause contentions, so as they destroyed one another, the strongest get all, and yet quickly lost all, but the suffering of severall religions, or discipline in worship, will be of no lesse dangerous consequence.

By the first humour you are prepared to receive the King in again upon any conditions, notwithstanding all his bloudshed and perfidionnesse, whereby you encourage and assist under hand workings, and projects against the Parliament, and occasion horrible plots against the City, and crafty devices to divide betweene the Parliament and City, and to receive the King whether the Parliament will or no, &c.

Reason commands to receive the King as a King, but reason and Religion forbids to receive him but upon safe and good conditions, or upon any other conditions then the Parliament shall in their wisdom think fit.

Nor could any Agents for the King worke any underhand workings, nor effect any designe against the Parliament or City to divide them, if not furthered by Sectaries under whose protection the enemyes designs are now carryed on ! and coloured under that Notion the Jesuites plot and seeke to divide Kingdomes, Parliaments, Cities, all one against another, it is all the hope the Enemy hath left. as Sir *Jacob Ashley* ingeniously confessed : And were it not for these home divisions the Enemy at home wou'd crutch for mercy, and forraigne Nations sue to Great Britaine for friendship, as the Island beloved of God, a people conjoynd in holy covenant established in Unity, Order and Peace, within it selfe, whose King is the Lord of Hosts, more admired and honored by other Kingdomes, then *Solomon* by the *Queene of the South*, when she heard of his wisdom, and see the order of his servants.

To this happinesse there is no greater impediment then the pride of man, by obstinate contention, willing rather to consume three Kingdomes in such a fire, then deny themselves or quench one burning Lust.

The

The second unreasonable and unchristian humour, provoking you to be importunent with the Parliament to establish a Presbyterian, or compulsion Church Government, all things considered, threaten a more eminent danger then the former at this time can doe; for if the Commons in Parliament should doe as some have procured the Common Councell to Petition, see in what a sad condition you would immediately be in for all the Independants, and Separatists, of all sorts (then whom the Parliament and you have not found more constant and steadfast friends) all these must necessarily withdraw their assistance, for if they cannot be free to worship God (every one of them) according to their perticular conscience, all liberty to them is taken away, for what is all other liberty where that is not, also the Army (that hath recovered you out of a most languishing estate) thereupon will instantly be scattered, if not dissolved, so you would be extremely divided and distracted among your selves at home, and destitute of any assured strength abroad: and whose worke should be effected thereby? even theres whose maxim it is to divide and master you, &c.

One would thinke the Author of the Pamphlet were a meer Jesuite, (for many such are incorporated among our London Sectaries) he complaines of the Presbyterians importunity to the Parliament, that he might make them odious, though they petition for nothing but what the Parliament have Voted, and granted, just things in case of necessity may be unseasonably asked: and yet the fault is pardonable, but audacious bold threats deserves severe censure: [for so I take the Pamphleters words] that if the Commons should doe [which they have declared to be there intentions as some have Petitioned, it were more eminent danger to the Kingdome then the former troubles, as if he would deter the Parliament from their just intentions: He cunningly puts the Independants and Sectaries together as if they were all one; but wee know they are divided in opinions more then Herod and Pilate, though like Herod and Pilate they agree against the peace of the Church: they al would have liberty right or wrong.

For my part I cannot in judgment nor charity ranck our dissenting Brethren called Independants] who hold all fundamentalls of truth with us, with Sectaries; who all in some things differ from us in fundamentalls, more or lesse: therefore no

marvill though we agree not ! But that Christian Brethren of the house should of faith should disagree about trifles, as if they were Enemies, is strange, where is love ? where is peace ? where is charity ? or for what doe we contend ? not for the faith we both professe it, not for the bread of life, we both enjoy it ; But wee contend how it shall be carved to us ! surely God is not in this ; except as he is angry against our pride, and wantonnesse, do wee not all set our faces towards *Zion* , why then do we fall out about the way, God is able to bring us together , and the Parliament have power to enjoyne it, that we may serve God with order and comelineffe in one way, if we would but deny our selves and seeke God, God would bring it to passe.

That Sectaries and Heretickes should have a liberty, or toleration to worship God according to their wills , and erring conscience , would be the greatest dishonour to God that may bee, and necessarily would be the ruine of Church and state ! if all should have liberty , then why not *Papists* (who have assaulted us) why not *Turkes* and *Pagons* ? have not they conscience to plead for as well as others ? what were this but to set up a nursery, or Accademy for all Heresies ; would not God then spew us out of our land, and remove his Candlestick from us ; God and Beliall cannot dwell together, if such withdraw from us we shall be the stronger, not the weaker.

As for the Army it consists not of such , they are and will be freinds to the publike, they fight for God, and their Country, to settle peace, not to begin Warre , nor to give it over, till they have perfected what they have (by Gods blessing) beene prosperous in ; the losse of Sectaries cannot make us distracted at home, nor destitute of friends abroad : but contrary, for Sectaries are but the Jesuites Apes, to bring fuell to the fire of contention , at home and abroad ; or the Jesuites stalking horses by which they ensnare us , who seeke to effect their worke thereby ; it is their maxime, by dividing us to master us ; it concernes two Kingdomes to be wary and discreet, the designe is against both, therefore mee thinkes a Nation that really intends to helpe, should not obstruct in any case at such a time, when the prejudice will returne upon it selfe , while united both are safe , but divided both are ruind.

If you have a minde to be vassallized be still importunate to suppress all privat meetings, or Conventicles, and compell all sorts of beleivers to worship God, as you and your abbessors shall approve; you cannot want the assistance of them who are, or would be Lords over their Brethren, and when by your means they have prevailed over those [you and they are pleased to call Independants or Sectaries] your selves must be the next in order to be their slaves and Vassalls, &c.

That wee may not be vassallized, nor circumvented by false Brethren who are crept in to Spie out our liberty, to bring us into a bondage, by vseing liberty as an occasion to the flesh, Gal. 5. 13. and a cloak of malitiousnesse, 1. Pet. 2. 16. we adresse our selves by Petitions, and humble supplications to the Parliament into whose hands wee have committed our selves, betrusted them with out Religion, Lawes, Liberty, lives and all! And to petition is the peoples Birth-right: The stander by some times sees more then the gamster; And he that weares the shooe best knowes where it pincheth, 'tis the subjects liberty to make knowne his greivances, and that time is fittest when apparent prejudice is intended: Then to supplicate is unreasonable.

Nor do the Presbyterians petition to suppress all privat meetings of the Godly, God forbid, for it is the joy and rejoycing of Christians to meet sometimes in privat, to conferre, to read, to pray, to sing Psalmes, &c. But those that meet at Conventicles at the time of publike worship (such as wholly seperate from the great Congregation) to heare erronious Doctrines, and to preach their owne fancies; and grosse heresies; where ignorant uncalled, and ungifted men usurpe authority, and creepe into Widowes houses, under pretence of long prayers devoure them; and sow seeds of sedition in the Kingdome, These the Presbyterians doe petition against, as dishonour of God! and obnoxious to the State, who live like Stoicks to their owne will: Iudge all men vile and uncleane but themselves, these ought to be suppressed, my prayer shall ever be for their conversation, and endeavour for their suppression, that God will worke the one, and the Parliament command the other.

If it were the sinne of the Church of *Pargamus* to suffer them that held the Doctrine of *Balaam*, who caused *Balake* to cast a
 stumbling

stumbling block before *Israel*, and those that held the Doctrine of the *Nicholaitans* *Reu.* 2. 14. 15. Then it is the duty of the Church of *England* to suppress them not compell the conscience of any to worship God, as the civill, or Ecclesiasticall power shall approve, but to suppress their turbulent practises: it is one thing to compell the Conscience, and an other thing to punish a wilfull obstinate fact: a man may refuse to doe a thing out of scruple and weaknesse, but he that will do the direct contrary, is obstinate, and turbulent, and lyable to the sword of the civill Magistrat, this is not to Lord it over their Brethren, for among Brethren there must bee distruction of persons for place and command in discipline and order; all that are godly will assent thereunto and be assistant to execute just punishment upon obstinate offenders, nor shall wee thereby enchain our selves, but the contrary, for while such seducers and wilfull offenders are suffered, wee shall incur Gods displeasure, which is the way to be made slaves, and Vassalls to the worst of our enemies: For remedy hereof we cast our selves on the Parliaments wisdom by advice with the Learned and godly Assembly called together by the Parliament to that purpose.

But there is good hopes the Commons of England now in Parliament, who are chosen for the preservation of all just liberties, will in no measure countenance so unjust and dangerous a designe, certainly they cannot so soone forget the vigorous assistance they have always had in the greatest necessities from this people, &c.

Observe how he winds himselfe like a *Serpent* by insinuating sophistry, for thus he argues the Parliament are the preservers of all just liberties, therefore they will maintaine any unjust libertie to licentiousnesse: but thus is truth, the Parliament are preservers of the subjects just liberties, but they are suppressors of all unjust liberties, therefore they will surely suppress licentious libertines: the pamphleter is so audacious, that hee dares call the Presbyterian way of government, a dangerous, and unjust designe; though the Parliament (as hee knowes) have after severall debates, voted it, and ordered it, and since declared to the world to be the way resolved to settle: *Sectaries* make great boast of their vigorous assistance to the Parliament, at which is but little in substance hath need of helps by Orations like the blowing

blowing of a Pharisaeicall Trumpet: Those that have out done any sectary, say nothing of their doings, it is sufficient to them that God sees and knowes.

The Parliament neither are nor can be be trusted to make lawes, to rule men in the practise of Religion, and that he that is most vassallized in his judgment, with an opinion of uniformity and of a necessity of suppressing all private Conventicles, or wayes of worship but his owne, if he have any use of his Conscience in his worship of God he must acknowledge that if the Lawes of the Land should bind him in the least, to practise contrary to his owne understanding, he cannot obey them without being guilty of wilfull sin against God: for whatsoever is not of faith is sinfull.

The Parliament is betruisted to make lawes to rule men in the practise of Religion, and it is the Office and duty of the supreme powers so to doe the Civill Magistrate is to command order in the worship of God by a Law, with this limitation, that it be either in such things as are commanded in Scripture, or in things of indifferency not forbidden, tending to decency and order, and this is warranted, *1 Cor. 14. 40. Titus 2. 5.* Now it is understood that these commands or Lawes of the Magistrate must bee in nothing but for order, not urged as matter of holinesse, nor necessary to salvation but decency and comelinesse: as may most conduce to the glory of God, peace of the Church, winning of them without, and agreeable to the constitutions of the Kingdome, and this is proved, *Romans 13. 5. and 1 Pet. 2. 13. 14. Submit your selves to every Ordinance of man, for the Lords sake, whether it be to the King as supreme or unto the Governours, or unto them that are sent by God for the punishment of evill doers and for the praise of them that doe well, for so is the will of God.*

No man endued with right reason but will say there is some necessity of a Government: if of a Government then a uniformity; else it will be confused, therefore there is necessity to suppress all Conventicles, and that all men shall hold sound Doctrine, observe such order, time, place, and publike gesture as the Parliament (by advice of the Assembly) shall appoint, and no man that hath any use of conscience in any thing, but will acknowledge that he is bound in conscience to obey the lawes of the Land.

Land, in which he lives, in all indifferent things, or he is turbulent and deserves censure, even for matters concerning worship: but that hath the use of conscience, will make conscience of the duties of both Tables as well as of one; there is doubtlesse a conscience towards God, and a conscience towards man, this was the Apostles practise, and must be our Rule. *I exercise myselfe to have alwayes a conscience void of offence, towards God and towards men, Acts 24. 16.* but if a man have an erring Iudgement, and an erring Conscience causing doubt let him search the Scriptures not stand on his owne wildome, but heare reason from others with patience, (without prejudice oppinions,) as desiring satisfaction in the truth, till he be fully perswaded: we must not seek to bring truth to our understanding, but bring our understanding to the truth, that we may have assurance what is duty, and what not, that so what we do, or not do may bee of faith; and neither sin against the Lawes of men, nor against our owne consciences.

Regarding more that themselves be pleased by uniformity, than God displeased by Hypocrisie, &c. and this makes you lyable to be wrought upon by meere State religious persons, such as only pervert Religion to bring their owne ends about, whose Religion is indeed prudently to dissemble, these frame Oathes, and Covenants for you in such ambiguous expressions, like Delphian oracles, that they shall seeme to be bound to do or establish any thing they shall desire, &c.

We are pleased with Uniformity, as it is pleasing to God, but displeased with hypocrisie, because it is hated of God, but because hypocrisie is alwayes cherisht among Separatists, and Sectaries, therefore they ought not to bee tollerated, the Apostle commands to marke them that make divisions and avoyd them, *Romans 16. 17.* and our Saviour Christ brands the Pharisee for an hypocrite, that stood praying and justifying himselfe, *That hee was not as other men, Luke 18. 11.* uncharitable seperation from the Assembly of the Church hath of old beene observed as a badge of hypocrisie, thus did those hypocrites spoken of by the Prophet *Esay 65. 5.* *Stand by thy selfe, for I am holier then thou:* Hence it is that our Sectaries at this day boast of their holinesse, they need not confesse sinne, they cannot signe, they have

have the seed of God in them, &c. others boast of the overflowing of the Spirit in them, and of new Revelations, &c. others exult themselves in the highest garbe of pride, in uncharitable censorious Judging that they declare themselves as *Sodom*, but we know where God is, there is love, where Gods spirit is there is meeknesse humility, and peace.

There is a *unity of the Spirit in the blood of pence*, *Ephes. 3. 4.* therefore there ought to be uniformity in spirituall worship: without conformity there cannot be unity, therefore the Apostle calls soundnesse of Doctrine a *forme of Doctrine Rom. 6. 17.* and a *forme of sound words 2. Tim. 1. 13.* God is one, Christ is one, the Spirit is one: three, and but one; *one Lord, on faith, one baptisme*; there is but one head Christ; but one body the Church the head cannot be divided, nor may the body, this is the apostolicall Doctrine, and he that walkes contrary is branded by the Apostle *Rom. 16* It is not state Religion, (as sectaries would have it) to bind men to holy uniformity: nor to frame othes and covenants to binde men to endeavor for Reformation of evils whether in practise or in Judgement to bind us to one way of uniformity in worship, we have not only Divine precept, but Gods owne promise that he will *give us one heart, and one way, for our good, and the good of our Children after us Jer. 32. 29.* he that goeth on in a contrary way is seduced, or he is a dessembler these are no *Delphian Oracles* but divine truths, though it please the Pamphleters Ethnickicall humour to use heathenish alligories.

The Pamphleter falls upon the *Scotch papers lately printed, and truths manifest*, &c. things published by private men not by the Nation, he accuseth the Nation as *endeavouring to alienate the affection of the people from the Commons of Parliaments, and to engrave the endeavours of that Nation*, &c. I beleive the Pamphleter speaks the sence of the rest of his faction, to accuse a whole Nation by particular mens Acts! to raise difference though I will not Iustifie the printing those papers, nor any other thing to the prejudice of the Parliament or any of the English Nation; but think it better that such things had beene forborne: And am bound to justifie all just exceptions by the Parliament of *England* against them, but the Parliament hath
C never

never charged the Nation of the Scots with evill, as seditious Sectaries doe, who foment jealousies on purpose to make differences, that they may carry on their own designe, of lawlesse liberty, to which our brethren of *Scotland*, and our solemn Covenant are opposite, and to which we must stand.

As for their Nation we are beholding to them, and they are beholding to us, an oath of the Lord is between us, which I hope shall be observed to all posterities with brotherly union: in despite of Sectaries, and Royalists, that seeke to dissolve it: But woe to him or them that wish or endeavour it, whether a man or a Nation, for God will surely avenge his Covenant of all and every person, and it concernes both Nations to consider duty and Conscience, without regard to the envious designs and plots of wicked men, though some cause of discontent may arise to both by their hellish subtilty! yet tis not a cause of division where wildome and godlinesse have any way.

All there zeale and covenanting with the most high God you will find is for no other end, then to bring this easily deluded Nation under the same bondage to Presbyteriall Lords and Task-masters; This is the thing intended when you are provoked against Sects, when you are put upon petitions, after petitions! all to keepe you in a forward humour against that season, &c.

Our Covenanting with the high God hath been a visible blessing to us, as in the dayes of *Asa*, 2 *Chron.* 15, 13. and it will be an established mercy to both Kingdomes, except wee procure wrath by our conniving at so many that have refused to take it, and by over much Clemency to sectaries, whom we are bound by it to exterpate: by whom (for ought I know for that neglect) God seems to threaten us with farther misery, and new troubles. Our Covenant no way drawes us into bondage, nor brings us under Task-Masters, but free us from both. The way of the Presbyteriall government is most congruent to holy Scripture, most orderly, and uniforme, neither Tyrannicall, like Episcopall, nor loose, like that of the Separatists: therefore we are bound to Petition for the one, and against the other, which is indeed the only obstacle to Church reformation, and of all reformation, but the Presbyterian way is without prejudice, holy and safe.

It will be then our no longer to dispute the Causes, but to profess

esse the holding of them for those who will keep and maintaine their covenant according to the Scotch interpretation which wil serve our English Masters purposes, as well as theres.

That there is any dispute about Garisons, is the businesse of the higher powers to give the reasons, not my pen: though (I conceive) seditious sectaries have given some offence, conducing to such disputes: That there will ever be any professing to hold them, I am confident the affirmers thereof will be proved lyers: And that they shall be kept for any English Covenanter except the Parliament is scandalous, false and most seditious: What I may say of Ferts Castles, and Garisons kept by others, I will omit, and it shal be my prayer that those that contemn the Covenant, doe not really plot, and intend to act what they scandalously charge upon others: I will forbear, and hope the best, though with feare; For I am confident they are not wanting in all designes to make themselves masters of England, who by uncharitable censures binde us over as slaves to hell and Satan.

You cannot be ignorant of a prophesie foresaid cunningly to fore-speak the bondage of this Nation, at first it must bee conquered by the Romans, then by the Danes, and Saxons after them the Normans, but the last must be the Scotts, and this prophesie is now more frequent in their mouthes then ever.

Sectaries will seeke matter to foment strife, though it be from old Mother Shiptons prophesie, any thing serves that will beget jealousies, and raise contentions, leave no coale unblowed, are more troubled in conscience to obey any Ordinance of God that tends to order and peace, then to bely their brother, or speake lyes in prophesie to seduce silly foules, as if their conscience were scared with a hot iron, as the Apostle speakss, 1 Tim. 4. 2.

The Covenant cannot bind you to force conscience, or to molest your brother under pretence of heresie or schisme, what you conceive is truth may be an error, doe as you would be done unto in all things! you would not bee enforced therefore enforce not, observe rather the wayes of Christ, then the Scotch Presbyterians if you have taken the Covenant in a worse sence, it calls rather for repentance then pertinacy therein, &c.

Neither our Covenant nor our wills are to binde or force any mans conscience, but our covenant and Gods word bindes

as to endeavour conjunction and uniformity in Church discipline, according to Gods word and the example of other the best reformed Churches, not to the Scotch Presbytery, except as aforesaid we are also bound to extirpate heresie, Schisme, prophanesse, and whatsoever is contrary to sound Doctrine, and to discover those that make faction or parties among the people, &c.

Men of weake consciences and such as have beene seduced, we will with all gentlenesse admonish as brethren, instruct with love and meeknesse, till God shall give them repentance to the knowledge of the truth 2 Tim. 2. 25. and be tender to tender consciences to the uttermost: so long as they make not parties Sects, Conventicles, nor labour to seduce others, and draw them from their obedience to lawfull authority, if so, law must punish them according to the degree of their offence, and this is not to force conscience, but to punish fact, in obstinate and turbulent persons.

Nor will the Presbyterians molest any Brother under any pretence, but upon apparent heresie, and Schisme, not in one person but as it shall appear by holding parties and factions, nor will the Presbyterians be their owne Judges, but the word of God shall judge betweene both, from whence we are able, if Sectaries were not wilful, or would compare Scripture with the Scripture to shew that many things that Sectaries hold for truthes, or manifest Errors: And we shall ever hold that rule to doe as we would be done unto, and would perswade Sectaries to practise that lesson which they do not towards us: for they would lay intollerable burdens upon us, but not touch them with one of their fingers.

We shall ever observe the wayes of Christ, and his Apostles for our example, not make any one Nation nor person our rule, This is the Covenant we have taken it in this sence and in no other. And in this we must persist, and not repent; except that we have not bin so vigorous in pursuance thereof as we ought.

Mind the owne good, cleave fast to the House of Commons, let no sorcery or Saphistry divide you from them, in force

force not; nor be importunate with them for Church Government; leave it to their wisdoms, to measure out of the Clergy what may be for the quiet and profit of the people, &c.

We minde the good of others or our owne, and desire to bring home erring sheepe to the sheepefold of uniformity, and shall ever cleave to the house of Commons for redresse against Seditious Sectaries, nor need that honourable house be importuned to do justice: submissive requests in making our greivances knowne is not importunity. We have betrusted them with all and we leave all to their wisdoms and care, to settle Order and Government in the Church and Common-weale, for the peace and benefit of both, and wish there were no underhand dealing used by those of contrary judgments to disturbe the peace of both, and to traduce us: But God will defend the just truth seekes no corners, nor pretends any thing thee' professeth nor to deceive any.

THe Lords are not to go before the Commons in determining what concernes the Nation. Their large answer to your last Petition for Church Government, and suppression of Conventicles, insinuates they would allure you from the Commons, therefore observe them watchfully, and trust them accordingly, &c.

The Lords and Commons make but one Parliament, but wee petition them a part as two distinct Houses. We blesse God for the happy concurrence that is betweene them, for publike peace and benefit and thankfully accept their answer to our last, & last petitions. But the pamphleter shews the envy of sectaries, their seditious endeavour, to devide betweene the two houses, and between two Kingdoms, care not how or whom they bely, to make quarrells: because in times of distraction loosenesse is a Law to disordered and lawlesse persons. It is better such men be observed then trusted.

THe Clergy you know most of them that now stickle against the Separatists or independants, do it for their owne ends to retain their Glory in a distinction of Clergy. Their domination in judging of Doctrine, Discipline, and Ecclesiasticall Censures, and their profit in pretence of Tithes, all with the separatists disdain and oppose, which is the true cause of the quarrell between them, &c.

The Presbyterian Clergie we know are men of conscience,

241
learning, piety, and holy life, by whose prayers and sufferings
a means, we are preserved to this day, they fliekle not again
Sepratists, or Independants in displeasure against their persons
but their erroneous opinions: Nor seeke they glorious distinctions,
nor domination in judgment, as any end to themselves
but as it shall bee found consonant to the will of Jesus Christ.
They ayme not at their profit in the right of Tythes, but as
hath bin an Ecclesiasticall right, and due to the Ministry, be-
out in holy Scripture, Heb. 7. 5. 6. &c. continued since the Pri-
mitive times, And as it is established by the Laws of this king-
dome: *The labourer is worthy of his hire.*

That the Sepratists or Independants deny any of these, I deny
except for selfe end, for there more honour and greater profit
For the glory, domination, judgment, censuring, &c. that the
Dissenting party assume, is more every way then the Presbyterie
hath or seeks, Separatists maintaine that there is an intire power
of all government in every single Congregation, (of which the
Clergy is chiefe) there censures right or wrong admit no high
appeale, is not this domination equall to a King? hath a Pope
or more? Or what can he aske more.

And for their profit they ayme at unknowne benefit, not con-
tent with the Tythes, which customarily have bin payd, and
a certainty, for convenient subsistence, but expect from every
one of these, Congregation, a farre larger gratuity, not so lim-
as double the value of tythes, nor hold him worthy a Disciple
that doth not by private offerings exceed it, I might instance
particulars, but I will forbear, and shall desire all rational men
to observe but generalls looke upon the men, their wives, chil-
dren, &c. note there garbe, gallantry, fashions, riches, and in-
crease of wealth within 3 years past, and I shall need say no more
let the iudition Judge: it may be it will be objected that the Pres-
byterians are not exempt in all this, and seeke pluralities for
my answer is modest: for I cannot call evill good, it is possible
some such there are but tis but for the present they are subject to
command and will obey. Therefore have been much and great
labours are great, by which expences rise high, we neither allow
such things, nor iustifie them, but desire a holy reformation in
these things as in other, according to that of Titus 2. 11. and
1 Tim. 3. 2, 3, 4. &c.

Not is this the cause of quarrell or difference between the Presbyterians and them, as they would pretend to delude the people [except as they make it these quarrell for selfe ends] The contest between us is concerning things of order, wherein Gods glory and the Kingdomes peace is chiefly concerned, by a holy uniformity, which is the thing the Presbyterians seeke, and Separatists oppose.

The former would have all Congregations governed as one Church in one order, according to divine right. The latter would be left at liberty, that every Congregation may have power and government within it selfe. The Presbyterian would have only parochiall Congregations, the Separatists would have select Congregations, out of all the parishes of a City (or County) if some out of all will enter themselves, some to this Church, some to that (fewest to the Congregation or Parish in which they live) as their fancy (which they call conscience) leads them; and not only so but they would that every person in a family, Sonne, or servant, &c. shall by the same fancy claime liberty to be of what Church they will, if there be ten in a Family, those ten may be of ten severall Churches, and so be made incapable of Society, and family duties, what is this but confusion? and against the rule of Scripture, no example of all, or any reformed Churches; what is this liberty but libertinisme? and it must needs end in loosenesse, and profanesse; besides it must needs be destructive to the peace of the common weale.

Now that which the Presbyterians would have and for which they supplicate, is that which (doublesse) is consonant to the holy Scripture, is, that every Minister, as a shepheard should be over his parochiall flock: as they that are appointed over them, of whose soules they must give an account, Heb. 13. 17. these he is to keep, feed, and cherish: The 7. Churches of Asia had seven Angells; that is, seven Ministers over them: Rev. 1. 20. and each Church had his particular Angell over it; not confusedly as the Independants would have it, but one Angell was over the Church of Ephesus, one Angell over the Church of Smyrna, another over the Church of Pergamum, &c. and each Church was bound to one, and the same order, as appeareth in comparing that of

Ephesus

Ephesus, (commended, that they hated the deeds of the *Nicholaitans*, *Rev. 2.6.*) with that of *Pergamos*, blamed for suffering the doctrine of the *Nicholaitans* among them, *Revel. 2.15.* and that of *Thyatira* reproved for suffering those that by false doctrines seduced the people, *vers. 20.* and the sin is aggravated, because they were forewarned, and time given to reforme.

The Shepheard, or pasture over a parochial flock hath them ever in his eye, may see which straggles, and which is weake, and is alwayes ready to helpe them; but select Congregations that are scattered all the week some a myle, some five myles from their shepheard, cannot be observed, tended nor cherished, but are left to live (as too many such doe at this day) to their lusts, in disorder and scandalous manner; under the notion of Religious men; yet voyd of civill honesty, and justice: How disagreeable such a way is to the rule of God; word or to the peace or laws of a well constituted common-weale; and how agreeable the Presbyterian way is to both: I leave to all judicious, or ratioll men to consider; and advise all men as they love the honour of God, and the good of the Kingdome, to be wary of rash conjunction with such private Congregations, least they foolishly ensnare their Consciences; and after much heart-breaking returne, by weeping crosse.

This is one maine difference, and cause of the quarrell betweene us if it be a quarrell, but I never counted it a quarrell but a dispute: only I use the Pamphleters owne word, who it seems, and the rest of his society meane to make a quarrell of it: There are divers other particulars wherein we disagree, which for brevity I must omit my ayme in this tract, tending only to give a short answer to his seditious Pamphlet, to undeceive seduced people, that meane well, but are ensnared in their consciences by Sectaries, who as the Prophet saith; *set Trappes to catch men.*

Nor should I have undertaken to set my pen to paper to Answer him, but that after three weekes time, or more, I see it was omitted by all of more abilities; my end is Gods glory, and my ayme the publike good, to which I devote my selfe, neither seeking favour, nor fearing frownes; Conscience and Covenant command thus much. From *George Smith Gent.*

Imprimat. 10. Downham

FINIS.

A
DEFENCE
AND
VINDICATION
of the Right of
TITHES,

Against sundry late scandalous
Pamphlets :

SHEWING,

The lawfullnesse of them, and the just
Remedy in Law for them, as well in
London as elsewhere.

M A L. 3.8.

*Will a man rob God? yet ye have robbed me: but ye say, Wherein have
We robbed thee? in Tithes and offerings.*

Penned by a Friend to the Church of England,
and a lover of Truth and Peace.

may 30th

L O N D O N,

Printed by George Miller, dwelling in the Black-Friers, 1646.
